1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

administered by superior chiefs anciently, and now, by the established Government. It was no doubt the system by which labor was requisitioned for the construction of the great royal tombs, the pigeon mounds, the great trilithon, and other works for royal or public purposes. The account of Matauvave, the Tui Tonga's steward in Haapai, is a good example of the working of the system. (See p. 69.) A rebellion against the oppressiveness of this system in early times is cited by Thomson (54, pp. 294, 300). Wilson mentions the *fatongia* (*fadangyeer*) or tax on labor and states that inferior chiefs sent men two or three times a week to labor for the Tui Kanokupolu ("Dugonagaboola"). He also says (65, p. 384, liii):

> In improvements and civil government the people of the Friendly Islands appear superior . . . their lands better cultivated, their roads neatly maintained, and their country generally enclosed with reed fences; property also appears more protected, and no arbitrary exactions noticed; . . .

In 1797, according to Wilson, there were three main districts in Tongatabu, each governed by an absolute ruler; the northwestern, Hihifo (Aheefo) district, ruled by the Tui Kanokupolu; the middle, Mua district, ruled by Fatafehi (Futtafaihe) probably the Tui Pelehake; and the southeastern, Hahake (Ahoge) district, ruled by Vaharlo. Subdivisions of these districts were ruled by inferior chiefs. Perhaps in some measure the boundaries of these three districts coincided with the three modern districts (*vahe*) of Hihifo, Loto (middle), and Hahake. To what extent these districts were administrative rather than purely geographic is not clear.

The following account of the origin of the name Pukotala gives a picture of the method of transmitting orders from a chief to his tenants:

> On the island of Haano there are four villages. Starting from the northwestern end of the island, they are Muitoa, Haano or Lotohaano, Pukotala, and Fakakakai. The lord of the island, known as Tui Haa Ngana, holds sway over the first three, but Fakakakai never had a chief and as its name indicates is made up of people from different parts that have settled there. In the olden days when the chief desired to give notice to the people of some new arrangement, he summoned his attendants and matapule to Haano and told them what he wanted accomplished. A runner was dispatched to Pukotala to acquaint the folk there of Tui Haa Ngana's intentions. On the outskirts of the village was a big *puko* tree ("cottonwood") and up this the runner used to climb and yell out at the top of his voice his chief's wishes. It was from this circumstance that the place derived its name: *puko*, cottonwood tree; *tala*, to tell.

The early voyagers mention portable houses set up at convenient places near anchorages for the reception of visitors. At the abodes of great chiefs were special houses, open on all sides where meetings were held, public affairs transacted, and foreigners received in state. Tasman pictures such a house, which he describes as a raised and roofed platform (30). This is probably the type of structure designated by the Tongans of today as *falehau*.

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

and drest after the warlike manner of the Fiji islands. They paraded up and down for some time, brandishing their clubs and spears, and exhibiting a sort of sham fight. Finow sat with several other chiefs in the house on the *malái**. Each warrior of note ran singly close up to Finow, and striking his club violently on the ground, cried out "this is the club for ——," mentioning the name of some individual enemy whom he meant particularly to seek out and engage; others running up in the same way, exclaimed, "Fear not, Finow; no sooner shall "we land at Tonga than here is the club with "which I will kill any one who dares to oppose "us." Finow and the chiefs thanked them for their sentiments of love and loyalty, and then he addressed them in a speech to the following purpose: "Be brave in battle; fear not death: "it is far better to die in war than to live to "be assassinated at home, or to perish by a lin-"gering disease."

After remaining a day and a night at this island, they again put to sea with the additional force of six canoes, and made sail for Namooca, where they arrived in a few hours. Here they

* The *malái* is a grass-plat, about three acres in extent, with a house on it, and is used for various public purposes, as in the present instance; there are generally four or five of them on each island. As Vavaoo is comparatively a large island, it has fourteen or fifteen.

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

who follow this profession are sailors: their mode of catching fish is chiefly with the net, though they sometimes make use of the line and hook.

LANGA FALLE, house-building. Every man knows how to build a house, but those whose business it is have chiefly to erect large houses on *maláis*, consecrated houses, and dwellings for chiefs. The general form of their houses is oblong, rather approaching to an oval, the two ends being closed, and the front and back open; the sloping thatched roof descending to within about four feet of the ground, which is generally supported by four posts; the larger houses by six, or sometimes more. The chief art in building a house consists in fastening the beams, &c. strongly, with plait of different colours, made of the husk of the cocoa-nut, in such a way as to look very ornamental; the colours, which are black, red, and yellow, being tastefully disposed. The thatch of the superior houses is made of the dried leaves of the sugar-cane, and which will last seven or eight years without requiring repair. The thatch of the common houses is made of matting formed of the leaves of the cocoa-nut tree, and which lasts about two or three years; but being much easier to make than the other, it is more frequently used. The flooring is thus made: the

7: McKern A-4,5 (1920-1921) 1929 OU9 Tonga OU9

172
173 from Mua to the Tukutonga point east of Nukualofa (p. 18). The first
34 account needs no comment; the second is highly improbable.

172 About 50 feet southeast of Nukukausiala is a circular, round topped sand
764 mound, 40 feet in base diameter and 3 feet high. It is the burial mound
[368] (*faitoka*) where the common wives of the Tui Haatakalaua were buried.
[644]

A few yards northeast of this *faitoka* is the low, oval, earthen mound
172 where the house called Falekilikili formerly stood. This house served as a
344 place where the small, black, volcanic pebbles called *kilikili*, used in decorating
[368] grave mounds, were sorted and oiled previous to use. Ordinarily this house
[764] was tapu to every one. Only after a death in the Tui Haatakalaua family
[644] were the old women from among the chieftain's retainers permitted to enter
this house and perform the duties associated with it. Close to the north side
172 of Falekilikili was a shallow, funnel-shaped well where the old women
312 washed their hands after oiling the *kilikili* stones.

The inlet from the lagoon is now nothing more than a small mangrove
172 swamp, but anciently it is said to have contained sufficient water to permit
133 large, double-hulled sailing vessels to enter and anchor. Traces of stone
172 work about the edges of this swamp suggest that the channel was at least
503 partly artificial. The stones seen are dressed coral slabs, generally showing
only their tops above ground at the swamp edge.

172 In the center of the inlet, opposite the *faitoka*, there is a small island
[133] called Vakaniua. It was at this island that the sailing vessel of the Tui
[504] Haatakalaua was moored when at the home port. The island derived its
name from the boat, the name being progressively handed down from one
[552] boat to its successor. The original boat derived its name from having carried
the chieftain Fotofili to the island of Niuafoou, north of the Vavau group.

172 About 50 yards east of the house Fonuamotu stood the house called Tuku-
342 motafa, the dwelling of Lauaki, ranking matapule (non-chiefly official) in the
644 suite of the Tui Haatakalaua. It is now marked by an earthen *paepae* of the
[362] usual shape with its major axis about 35 feet long.

About half way between the house of the chieftain and that of his ranking
172 matapule was the chieftain's bathing place, called Malama. It is a funnel-
312 shaped, circular basin about 20 feet in diameter, said originally to have been
[368] one "fathom" deep but now not more than 2 feet deep and quite dry. It is
not known whether the bath was naturally supplied with water, which would
necessarily be brackish, or was filled with rain water from the roofs of the
houses, said to have been the source of supply of many of these bathing
places.

172 The cemetery of the Tui Haatakalaua lay inside the ancient shore line.
764 It now consists of four stone-walled burial platforms, collectively called
[368] Loamanu, a name derived from the largest of the burial structures. (See p. 58.)

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

sage on to our *matabule*, who shouted a mangled version of it across the king to the fellow sitting on his Majesty's right hand. This functionary as usual shouted "*Koe!*" to the sea-birds circling over the reef. My letter was then passed to the king, who laid it down without looking at it.

Meanwhile the second brew was being prepared, and although the formalities were sufficiently relaxed to permit conversation, still the king stared straight before him, speaking to no one, and seeming not to hear the conversation which was carried on at speaking-trumpet pitch out of compliment to his deafness. As soon as the cup had gone round again he rose without any warning, passed behind Fatafehi, and stooping over me, extended three fingers of his right hand in welcome, not from any motive of *hauteur*, but because the fourth finger had been sacrificed in his old heathen days to the *manes* of a deceased relative. Then without a word he walked off, carrying rather than leaning on his staff for all his ninety years, and disappeared into the long native house where he was staying. The kava-party at once broke up and went their several ways; and Tukuaho emerged from his humble seat behind the bowl, and led us to a large but ruinous house that had once been the king's palace. This was to be our quarters during our visit. Fatafehi left us here to go to Government House and attend to his executive duties. A glance at that building—we could see it from our verandah—convinced me that whoever may have squandered the public funds, the Governor of Haapai was as guiltless as the Minister of Finance, whose house I had seen in Nukualofa.

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

In Government House there were traces of a weather-board bungalow, but the shingles had long ago rotted away, and been replaced from time to time with odd scraps of galvanised iron, rust-eaten through and through. The verandah posts had fallen, bringing down the roof with them, and the gaps in the flooring were mended with bits of an old canoe. But dilapidated as the house of his Majesty's representative was, it was a mansion in comparison to that of the Minister of Finance in Nukualofa, which seemed only to hold together to clear the character of its owner from any suspicion that an empty treasury might reasonably attach to him.

It now transpired that Tukuaho had in his suite a couple of spies devoted to his interests, whose business was to loaf into the houses of their acquaintances and gauge public opinion. One of them, Peter Vi, would have surpassed even the "Sham Squire" if they had been contemporaries. His fat empty face and rotund person disarmed suspicion; and he had besides an odour of the cloth about him, for his father and grandfather were both reverend pillars of the Free Church. The latter, indeed, was the oldest native minister, and a contemporary of the king. He paid us a visit in a hand-cart soon after we arrived, with a black coat over his *vala*, and a tall hat, carefully brushed the wrong way, upon his reverend head. The poor old gentleman had lost the use of his lower limbs and of part of his intellect; but he said a prayer over us, and went his way, leaving a vapour of respectability behind him which doubtless served to rehabilitate such disreputable politicians as we were believed to be: for although his son, as a Free Church minister, is dis-

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

announce the change of Ministry. We therefore summoned our first Cabinet Council.

It was held in the Parliament House, a large wooden building furnished with pews and a long table. At one end was a faded crimson daïs surmounted with the royal arms: here the king sits when he opens Parliament. We took our seats round the table, Tukuaho, as President, sitting at one end, and Mataka, with his shorthand notebook, at the other. Let me describe my colleagues.

Asibeli Kubu, the Minister of Police, is a short, dark little man of about thirty, with a stiff moustache, and erect rebellious black hair. He is full of restless energy, impulsive and boyish, full of loyalty to Tukuaho, and of devotion to his administration. His mother is Lavinia, who would be Tui Tonga *fefine* if such dignities existed nowadays; and his father is Inoke Fotu, a Judge of Vavau, a chief of the second rank. By his mother, therefore, Kubu is a great chief. He began his official career as a Police Magistrate under the Baker *régime*, and got himself into sad disgrace by not convicting to order. Being a creature of impulse, and not endowed with calculating tact, our Minister of Police is safer under discipline than when left to his own judgment. To-day he is dressed in a suit of flannel pyjamas with *quasi*-military braid facings, his head is covered with an embroidered smoking-cap with a tassel, and his feet are bare.

Sateki.

Josateki, or Sateki as he is universally known, is a dif-

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

able than the mission primness of the Tongatabu maidens, whose discreet deportment invites suspicion.

From the wharf one climbs a grassy slope, and straightway one is in the orange-groves. The whole town is an orange-garden. Beneath the dark shiny foliage lie piles of rotting fruit, half-concealed by the rank couch-grass. Some of the trees are bent with their green load, others are white with blossom, for the crops succeed each other with little intermission. Behind the long rows of trees nestle the brown thatched houses, set down, as it were, upon the grass like the toy cottages of a child.

There is no beach here. The shores of the inlet are steep to, and the main road runs along the edge of the cliff. On this road stands the "Palace," a barn-like decaying structure of wood, from which the paint has long ago been washed by successive rainy seasons. Poor Laifone maintained the place with magnificence,—that is to say, there were marble mantelpieces (never paid for), cut-glass decanters, china, plate, whips, walking-sticks, boot-trees, ornaments, and saddles scattered in heaps over the furniture and floors, very dirty and in indescribable confusion; while the royal master of all this luxury slept on the floor, ate his meals with his fingers, and drank his liquor simply from the black bottle without the intermediary of a cut-glass decanter. But now even those glories have departed, and the house is empty except when the king pays a flying visit to Vavau. Beyond the "Palace" were the stores, built on the seaward side of the road for greater facility in shipping copra, which comes next to oranges as the chief product of Vavau. These stores, kept by rival traders struggling for the custom of the passing Tongans, breed by

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

and were repulsed with heavy loss. Thus one fact was learned—the strangers could not be openly assailed with safety; and the fame of Schouten's prowess, recorded in a rough poem, may have served to protect his great countryman Tasman.

On January 27, 1643, Abel Tasman anchored off Hihifo

Schouten and Lemaire buying provisions in Futuna, 1616, *showing ancient mode of wearing the hair.* *Vide* Appendix II. A
(Reduced from a rare Dutch plate in the possession of Dr Corney.)

in Tongatabu. The natives crowded on board his ships to barter provisions for iron, but beyond pilfering when unobserved, they did not annoy their visitors. A chief, probably the Tui Tonga, Tabuoji, entertained them very hospitably, and invited them on shore. They found that the country was cultivated like a garden. It was divided by neat reed fences into plantations, within which stood

A /See pp. 402-403 for explanation of picture--
^ Analyst/

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

175 knives, beads, and nails. We sent four of our men to be hos-
177 tages on shore, and kept some of the people in the ship. These
[481] people were very active, swam and dived with great skill, like
[343] those we met with at the other islands. There were round huts along the beach, thatched, about 25 feet in circumference, and 12 feet in height, with a doorway. . . .

[276] [The Journal contains the earliest published description of the drinking of kava, which coincides with the present ceremony. Peace was established, visits of ceremony paid, and
[131] cordial relations maintained. These islands lie in 14° 56′, and were named Hoorense Eylanden = Hoorn Island or Futuna.]

SUMMARY AS TO THE PLATES REPRODUCED IN THE TEXT.

[501] Plate on p. 312 shows the meeting with a native canoe at sea, off the islands they called Cocos (Niua-tobutabu), which lay just out of sight to their S.W.

[501] Plate on p. 310 shows the islands in question, which they
[131] sighted the morning after meeting with the canoe, but failed to reach until the following day—*i.e.*, Cocos and Verraders Islands: lat. 16° 10′. Here the ship's company had a collision with the natives. The chief's name was *Latou*.

175 Plate on p. 311. This is a plate which represents several sub-
177 jects described in the text all in one picture. The two chiefs
291 are shown twice over, and the large figures on the left are in-
301 troduced to illustrate the descriptions of various forms of head-
302 dress. The trumpeters from the ship are blowing and the
342 drummer beating, the four or five standing figures on the outside
344 of the shed, to the left of the two chiefs sitting under it, are
622 making kava, and the chiefs themselves conversing, all at once.
276 The round or conical huts to the right are introduced merely as
609 types of dwellings.
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137

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

Explanation of Plate on p. 311.

A. Meeting of the two chiefs, welcoming one another with remarkable ceremony.

B. The same two chiefs sitting in state together on two mats under a thatched shed.

C. Our trumpeters and drummer playing before the chiefs, from which they derived great satisfaction (or took as a great compliment).

D. Commoners chewing a green root called by them kava. When it is chewed up water is added to it, and thus a drink is made from it, which is greatly esteemed by them.

E. Shows the fashion of the houses. They are round and pointed, and covered with thatch.

F. Shows the costume of a chief, and coiffure.

G G. Shows the plaits of hair worn by chiefs.

H. Shows an instance of frizzed hair.

I. Another, whose hair stands up stiff like the bristles of a pig, more than a quarter of an ell long.

K. Shows how the women wear their hair cut short.

L. Are cocoa-nut palms.

15: Thomson G-3 (1886-1900) 1902
OU9 Tonga OU9

that they would not be satisfied with a Protectorate, but would ask for annexation. I flattered myself that I knew the little people too well to believe the latter forecast.

As the white line of houses that marked the capital grew in definition, I began to notice changes. There stood the palace and its church as trim as ever within the stone-walled compound, but to the westward, where a native could be seen running up the British ensign, a wooden bungalow had replaced the picturesque old native-built consulate. These had been prosperous years with the Tongans; there was not a native-built house to be seen; trim little weather-board cottages had sprung up everywhere, and in the vacant space beside the government offices of my day there now stood a pretentious wooden building, the new House of Parliament. Naturally the traders, who had had the erecting of all these, had prospered too, and the line of stores on the eastern side of the town were resplendent in new paint. Two houses only in all the half-mile—ruinous, rain-washed, and neglected—told their own tale. They belonged to old Tungi and his son Tukuaho, my dear lamented colleague; with them and with their owners the years had dealt unkindly, as I shall presently relate.

15: Thomson G-3 (1886-1900) 1902
OU9 Tonga OU9

band played our national anthem very creditably as we approached. While the rank and file numbered about thirty, as in my time, I noticed that the roll of officers had increased until they formed a third line nearly as close as that of the men: their uniforms were so spotless and correct that some of my companions mistook them for Europeans. We were ushered into the throne-room, where two rows of chairs were drawn up facing one another, each with a be-crowned armchair in the centre. On these, after the first greetings, we took our seats. I knew the room well, and it called up many memories, for here old King George had often received me informally, and all the state functions and receptions of foreign officials, which the old king disliked so heartily and underwent so cheerfully, had taken place. At an earlier date, when Mr. Baker had sought protection in the palace with his family, it had been Mrs. Baker's parlour, and from that epoch dated the fairy lights, wax flowers, and other incongruities. The faces of the king's suite were all familiar, for they had been my own colleagues when I was a Tongan like themselves. There was Fatafehi in his sober suit of black; Kubu, now swelled to the dignity of a sovereign's father-in-

15: Thomson G-3 (1886-1900) 1902
OU9 Tonga OU9

643 648 It was common gossip that the most influential chiefs and a large number of the people were secretly in favour of a Protectorate, but that the real obstacle was the king. Not long before my visit he had received a letter from the deposed queen of Hawaii, greeting him as the last independent sovereign of the Polynesian race, and condoling with him upon the threatened loss of his independence. Fully alive to the advantages it would give him in securing him from the constant demands for compensation pressed upon him by foreigners, he feared that if he voluntarily ceded a Protectorate his opponents would accuse him of having sold his country; and he thought, no doubt, that it was the first step towards depriving him of the outward pomp of royalty which was so dear to him. One cannot but understand his attitude, though it was inconsistent with the welfare of his country.

644 [648] At my first private interview with the king as in duty bound I asked to be presented to the queen and the new-born princess. The queen was still confined to her room. His Majesty led me upstairs. The whole of the wall space on the staircase is filled by a colossal equestrian portrait of the first Kaiser, very ill-painted, and so large that the frame must either have been

344 648

15: Thomson G-3 (1886-1900) 1902
OU9 Tonga OU9

carried in piecemeal or the palace built round it. 344
It belonged to the period when the Germans [648]
acquired their coaling-station and Mr. Baker was
decorated with the Red Eagle of Prussia. There
are four large rooms on the upper floor, three of
them furnished in European style, and the fourth
used as a lumber-room for the toys and litter
which Polynesian chiefs buy so readily and tire
of so quickly. We found Her Majesty in the 644
best bedroom, which is furnished with a four-post [352]
bed and Brussels carpet. Everything was im-
maculately clean, and there was nothing to show
that the room did not belong to an European
lady. The queen wore a pink silk wrapper, and [291]
was sitting in a low chair with her brown baby
on her knee. Her illness, which at one time had
caused great anxiety, accounted for her pallor
and her delicate appearance. Though she is not [576]
handsome, her slenderness and her delicacy of
feature give her a certain air of distinction, and,
like all Tongan women of good family, she has
pretty manners. Having made my christening [648]
present and kissed the baby, I took my leave.
During the queen's illness Dr. Maclennan had 644
a busy time, for, though the king has an implicit 757
belief in European treatment, the old ladies 759
about the court insist upon administering nos-

15: Thomson G-3 (1886-1900) 1902
OU9 Tonga OU9

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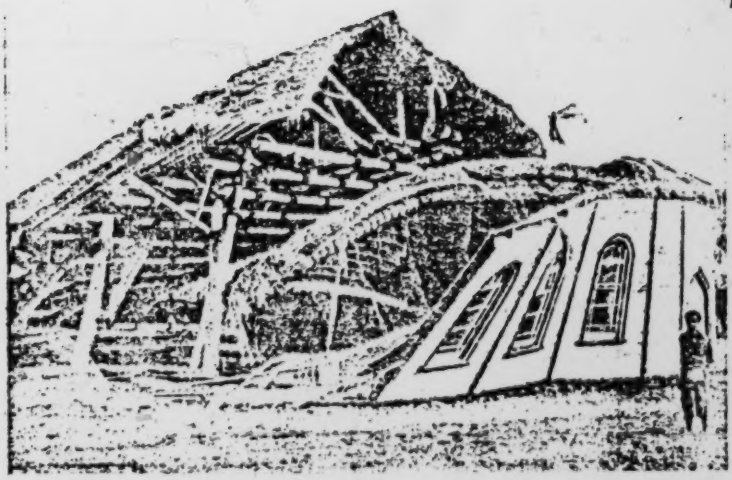

THE CHURCH BUILT BY KING GEORGE I.
Wrecked by the cyclone

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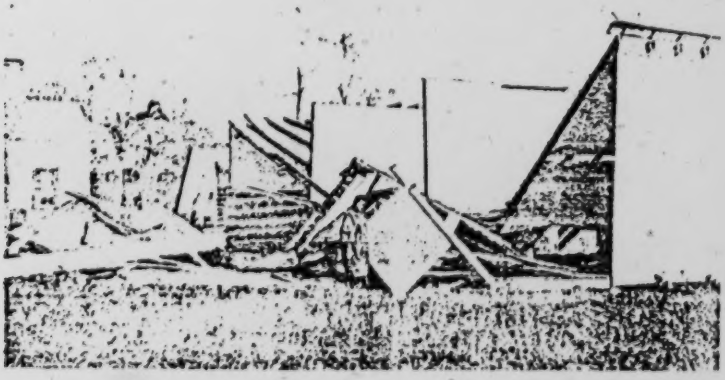

THE GOVERNMENT OFFICES AT VAVAU
Wrecked by the cyclone. A female convict is clearing away the wreckage

[facing p. 186]

To face page 186

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

Beyond these stands the *Bou valu*, a large open building devoted to the reception of strangers, and to the transaction of all public business. Around this place there is a *malae*, or grassy sward, of several acres in extent, fringed by cocoa-nut and cedar trees; the prospect being bounded on the right by the hill of Neiafu, at the foot of which lies a burial-ground, where the remains of two missionaries have been interred, near the tombs of the leading native families.

Proceeding a little further inland, the Chapel is reached. That which stood there in 1846, measured one hundred feet by forty-five. Turning from thence to the left by a road leading towards Talau, the Mission premises were soon reached. These consisted, at the time specified, of a large printing-office, containing three presses with all their necessary appurtenances; and beyond that building lay the dwellings required for three Mission families. These were erected upon separate *abis*, or allotments of gardening land, the whole being surrounded by a neat native fence, with a magnificent row of large orange-trees lining the entire frontage to the road.

After the bustle of landing our stores was over, the active duties of Mission life immediately commenced. Among these, the acquirement of the language was felt to be the thing of greatest importance. We had not been idle in this matter since reaching the islands: but still, in the prevailing religious excitement, and the consequent increase of labour devolving upon our senior colleague, Mr. Turner, we saw abundant reason for prosecuting its study with unsparing diligence. We longed to take an active part in the religious

39: Gerstle & Raitt C,Q-4,5 (1952-1972) 1974 OU9 Tonga OU9

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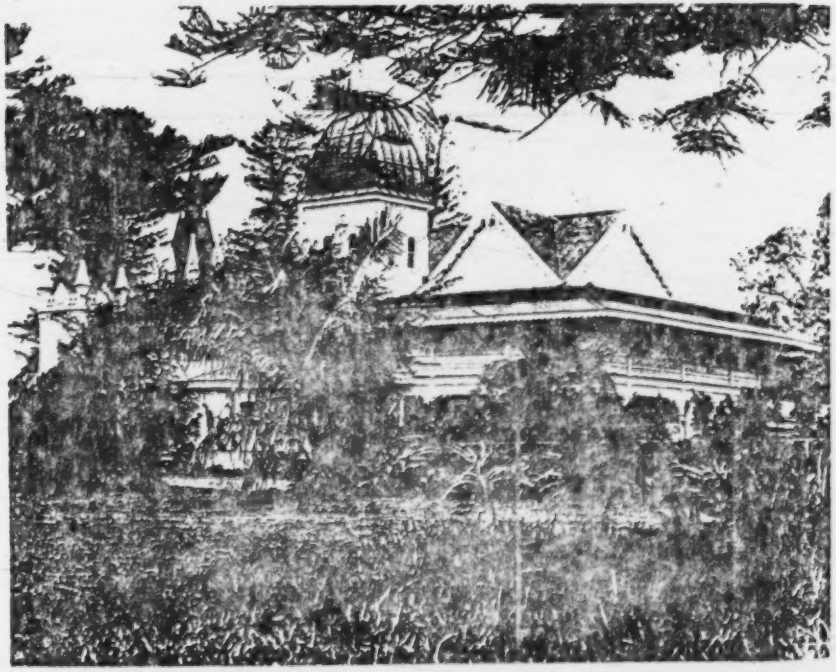
A Polynesian kingdom's Royal Palace and Chapel, Victorian-style. The home of Tonga's Royal Family, it stands in regal splendour along the shores of Nuku'alofa, bordered by towering Norfolk pines.

Ko Palasi, Nuku'alofa. 'Oku kau e 'ulu paini 'i Pangai pea mo Palasi foki 'i he ngaahi taki'anga mamata 'oku fuofua sio ki ai 'a e kau folau 'oku tu'uta mai 'i ha vaka ki Nuku'alofa.



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Attractive Post Office employee, Losaline Kaho *(above),* **sells Tongan stamps, which are noted internationally for their ingenious designs. Postage for a first-class letter within the Kingdom costs one Tongan cent. The sleek and modern Post Office** *(at right)* **in Nuku'alofa disperses mail to smaller Post Office branches throughout the Tonga Islands.**

[344]

Ko e ki'i finemui talavou eni ko Losaline Kaho *(ta 'i 'olunga)* **'oku ngaue 'i he Positi 'Ofisi. 'Oku 'ikai ke fakatau 'i mamani e sitapa Tonga koe'uhi ko 'ene faka'ofo'ofa. 'Oku seniti pe 'e taha e meili fakalotofonua. 'Oku ha 'i to'omata'u 'a e ta 'o e Positi 'Ofisi fo'ou 'i Nuku'alofa, 'a ia 'oku fai mei ai hono tufa 'o e meili ki he ngaahi Positi 'Ofisi iiki ange 'i he ngaahi 'otu motu kehekehe 'i Tonga.**

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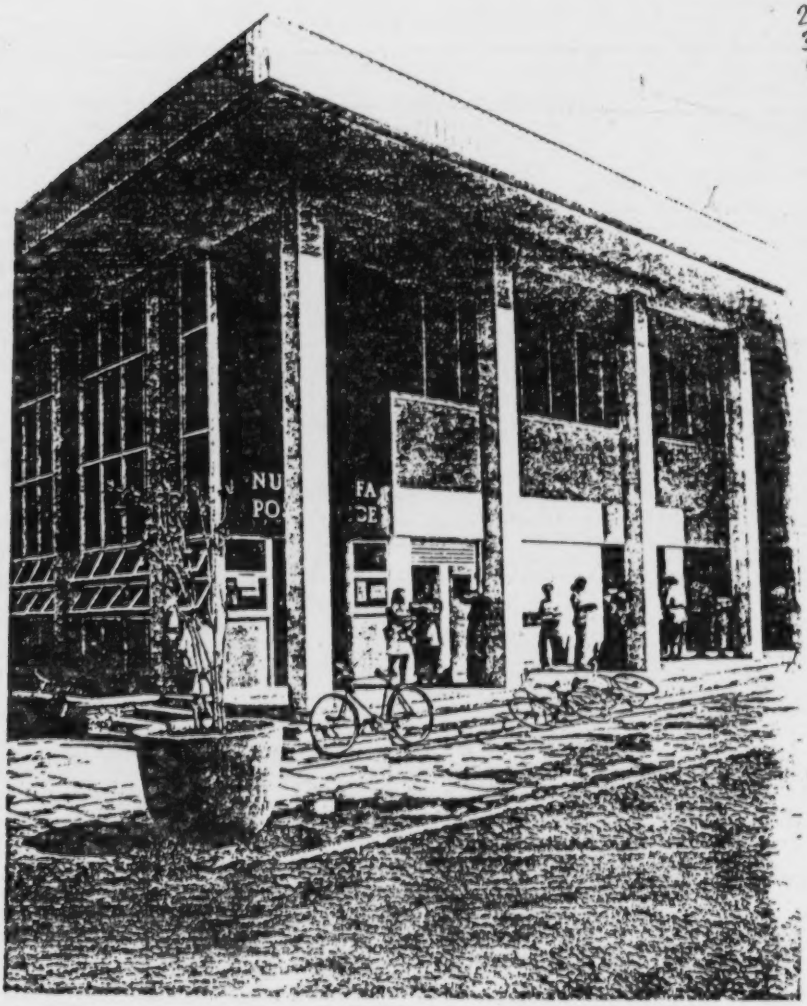

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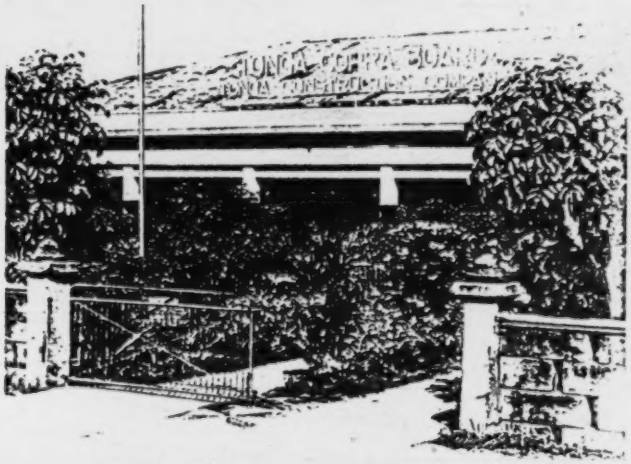

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[caption is on p. 76]

[p. 77]

54: Cook G,T-5 (1777) 1967 OU9 Tonga OU9

which on most occasions was our interpreter had either been misinformed or what was more likely had missunderstood them for in this affair we had been labouring under some gross misstakes, this Marriwaggy, tho a great man yet was by no means superior to Fattafee Polaho. I was now very sorry I did not make a longer stay at the place we went to; it was a Villige most delightfully situated on the bank of the inlet, where all or most of the great men in the island resided, each having his house in the midst of a small plantation, with lesser houses and offices for servants &c[a]. These plantations were all neatly finced round, with for the most part only one entrance which was by a door that was generally fastened on the inside by a shore or prop of wood, so that a person has to knock before he can get admittance. Publick roads and narrow lanes lay between every plantation, so that no one trespasseth upon another. Great part of some of these plantations were laid out in grass plats, and planted with such things as seemed more for Ornament than use; but hardly any were without the Cava plant on which they make their favourate drink, and some were planted with every thing the island produceth, but I observed these were not the residence of people of the first rank. There were some large house[s] near the publick roads uninclosed with large smooth grass plats before them; these I was told belonged to the King, they seemed to be common to every one and were probably the places where they have their publick assembl[i]es. On our first landing we were conducted to one of these houses where we seated our selves according to the Custom of the Country and in a short time had a very numerous assembly who very orderly seated themselves in a simicircle before us, not one attempting to come near us unless desired.

FRIDAY 13*th*. About Noon the next day this Mariwaggy we had heard so much of actually came, and with him a very considerable number of people of all ranks. In the after noon a party of us accompaned by Feenough went to pay him a visit; we found him amongst a great number of peop[l]e of both sex Seated round a large piece of Cloth, not less than 40 yards in length, spread out on the ground. At the upper end sat an elderly Chief named Toobough, which for distinction sake I shall call old Toobough,[1] him, from the place he was seated, we took to be Marriwaggy till undeceived by Feenough, who interduced us to him seated on one side; he received us very kindly and desired us to sit down by him; he and also Toobough had a very venerable appearence, both being grey with age. The meeting with

[1] i.e. a different Tupou again, and a more important one: see p. 189, n. 1 below.

54: Cook G,T-5 (1777) 1967 OU9 Tonga OU9

122 Having now some leasure time before me, a party of us accom-
Thur. 26 paned by Fattafee the King, set out early the next Morning in a boat for [Moa] the Village where the King and other great men usually
226 reside.[1] As we went up the Inlet we met with the Prince with fourteen Canoes fishing; in each canoe was a triangler net extended between two poles, at the lower angle was a Cod to receive and secure the fish, they had already caught some fine Mullet, and put about a dozen into my boat. I desired to see their method of fishing, this they readily complied with, a Shoal of fish was supposed to be on one of the banks which they in a instant inclosed in a long net like a Seine or set net, this the fishers surrounded with the triangler nets in their hands with which they scooped the fish out of the other, or caught them as they attempted to leap over it. They shewed us the method by throwing in some of the fish they had before caught, for at this time there was none to inclose in the net so that we could not see the certainty of the method, but it appeared to be a very sure method.
648 Leaving the Prince and his fishery we proceeded and soon arrived at
649 the Village. As soon as we landed the King desired Omai to tell me that I need be under no apprehensions for the boat or any thing in her, for not a single thing would be touched by any one whatever and so it proved. We were immediately conducted to one of his houses not far from the one we had been at before, but this tho pretty large, seemed to be a private one and was situated within a plantation. The King took his seat at one end of the house and the people, who came to visit him, sat down as they entered in a simicircle at the other. The first thing done was to make a bowl of Cava and order some yams to be baked for us, while these were cooking Omai and I accompaned by one of the Kings servants Walked out to view
764 the place. The only thing we met with worth mentioning was a
532 larg[e] Affi-a-too-ca[2] or burying ground belonging to the King, a Wall of stone inclosed three seperate Mounts and on each of these Mounts stood a house, under which as we were told, the dead are buried, but there was nothing of this sort to be seen; the floors of these houses were covered with loose fine pebbles and like wise the

[361] [1] Mu'a, anciently Lapaha. *Mu'a* means 'first': it was the first, the capital, village, and
[644] the seat of Tongan government for six centuries. The three really great men who resided
[much smaller, called Moalunga; and the Tu'i Kanokupolu, in that, larger again, called
[344] Tatakamotonga. The Tu'i Tonga had his great *mala'e* there, and there were the *langi* or
[164] royal tombs; as also the burial places of the Tu'i Ha'a Takalaua, but not of the Tu'i Kanokupolu. McKern has a full description in his *Tongan Archaeology*, pp. 92–101, with an interesting plan, p. 95.—The name, in square brackets, in the text has been supplied by Douglas in a large space left for it by Cook, and is supplied similarly below as M[oa] and [Mooa].

[2] *fa'itoka.*

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

SUNDAY 18th. The wind E . Moderate breezes with good weather. The Gunner was employ'd to trade on shore and purchas'd a good many hogs, plantanes &c but the greatest supply we had was a present which Fee'nou made the Captain of a vast quantity of Yams, Plantanes, Sugar cane &c and two hogs, which was shar'd between the two ships. Amongst other things we purchas'd yesterday a fine green Turtle of above 300 Lib., & to day the decks were so crowded with the natives who came to barter or were incited by curiosity that it was almost impossible to stir.

MONDAY 19th. The wind Easterly. Gentle breezes with fine weather. We continued to barter with the natives on shore as yesterday and a great number were on board.

As we wanted to obtain some knowledge of the country some of us mention'd it to Fee'nou, who sent a person as a guide and to protect us from any insult from the natives. We travers'd nearly the whole island of Lai'fooga and found it in several respects superior to Annamooka. The plantations were both more numerous and extensive and we found large spots well planted with the Morus papyrifera (paper Mulberry),[1] but in many places towards the sea, especially on the east side, the country is still waste owing perhaps to the sandy soil, as it is much lower than Annamooka or its surrounding isles. Towards the middle of the island the soil is better and much better inhabited than the other parts, for we met here with very large plantations, fenc'd in in such a manner that the fences running parallel to each other form'd fine spacious roads that would appear an ornament in the most civilizd countrys. It however labours under the inconvenience of having no good water that we could see, for though we found several ponds the water was either very brackish or stinking, and in some large holes in the coral rock which is seldom above two or three feet from the surface it was no better than common sea water. At one place we saw an artificial mount rais'd to a considerable height with an arbour of low trees neatly contriv'd, under which our guide made us understand people sate to catch pigeons.[2] At another place was a house four or five times as large as the common sort with a large area of grass before it which seem'd a place for the people to resort publickly to;[3] and near the landing place we saw one of their burying grounds, which was a mount two or three feet high coverd with gravel and had four or five small huts on it, in which they said the bodys of some of their principle people were interr'd.[4] Most of the

[1] *Broussonetia papyrifera*, Tongan Hiapo.
[2] Tongan *mala'e*.
[3] One of the mounds called *tialupe*.
[4] A *fa'itoka*.

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

some height. We row'd to the last place and landed amongst a considerable number of people, who receivd us with a sort of acclamation not unlike our huzzaing, as most of them had probably never seen a Europæan before and apparently had collected for that purpose. They immediately seperated to let Poulaho pass, who took us into a small inclosure and shifted the piece of cloth he wore for a new piece neatly folded that was carried by a young man. An old woman assisted in dressing him and put a mat over his cloth, as we supposd to prevent its being dirtied when he sat down, but to our great surprize on asking where Mareewagee was he said he had gone from the place just before we arriv'd to the ship. He however desir'd us to walk with him up to a Ma'laee (a house of public resort or perhaps worship)[1] which was near half a mile up, but when we came to a large Area before it he sat down in the path and desird us to walk to the house, which we did & sat down in front while the crowd that followd us fill'd up the rest.

After sitting a little while Omaee went to enquire if he meant we should see Mareewagee, but he either not understanding him or interpreting his answer into an equivocal one we walkd about a little and the Captain then ask'd to see his house, which he seem'd averse to though he promis'd it before; upon which suspecting we should not be able to see the person we went back to the boat, & just at our departure three men with leaves strung about their necks sat down near Poulaho and began to repeat something with a serious air which we did not stay to hear finish'd. We also met several people coming with Baskets of Yams & hogs which were sent to the boat after us, but the Captn was so chagrin'd at his disappointment that he would not receive them nor a bale of cloth that was sent after us by a Canoe.

It is difficult to tell whether our disappointment was only accidental or designed by Poulaho, for on enquiring at our return to the ship no such person as Mareewagee had been there. I am however inclin'd to think it arose partly from our not understanding them perfectly, and that had we waited a sufficient time we might perhaps have seen the old man, as they mention'd some thing about a chief who would come presently when they found us determind to go away.

The small tent for making Astronomical observations, with that from the Discovery, were fixd to day immediately on the point at no great distance from the other tent. A pretty brisk trade for provisions carried on with the natives, a great many of whom came off to the ship.

[1] It was not the house that was the *mala'e*, but the cleared space in front of it; and the Tongan *mala'e* was not a place of worship.

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

close but we cut holes in it with our knives, to which they made but few objections, and saw two or three hundred people sitting on the grass near the end of a road that opens into the Area. In a little time a few men carrying some small poles and old Cocoa nut leaves came with which they erected a small shade or roof near the middle of the space, and upon their first appearance an old man pronounc'd a long oration in a serious tone much after the manner of some itinerant preachers, which with a shorter one spoke by a different person after he had finish'd lasted all the time the shade was raising.

Soon after came Poulahos son with a few attendants who sat down a little aside from the shade, and shortly after thirty women well dress'd walking slowly by pairs, each pair holding a narrow piece of white cloth by the ends, which they carried to where the young prince sat and retir'd to a distance, his attendants wrapping the pieces of cloth that were brought about his body. Poulaho then appeard with three or four attendants and sat down at a considerable distance from his son, who then went and sat down under the shade with the people that attended him, and a considerable number more seated themselves upon the grass before the shade or as it might be calld the royal Canopy of these people. Three companys of six or seven each then got up from amongst the large crowd a little after each other, and running hastily to the opposite side of the Area sat down for a few seconds and return'd running in the same manner. To them succeeded two men, each of whom held a small green branch in his hand, who got up and approached the prince, sitting down for a few seconds three different times as they advanc'd, and then turning their backs returnd in the same manner, inclining their branches to each other as they sat. In a little time two more did the same, after which the people we had seen traversing the roads in procession came in and laying down their sticks a little to the right of the shade, sat down at a distance, closing their hands which they held before them with the most serious aspect as they retir'd, during which time a person kept pronouncing an oration (perhaps a prayer?) in a melancholy tone. A profound silence ensued for a little time and then five or six men rose successively, some of whom were call'd by name, and each broke one of the sticks, after which the people sitting before the shade seperated to make a lane through which the prince with his attendants pass'd and the ceremony ended.

WEDNESDAY JULY 9th. The wind SSE. Moderate breezes with fine weather. Having not observ'd Poulaho or his son eat as had been expected yesterday we enquir'd the reason and found the Ceremony

55: Anderson D,T-5 (1777) 1967 OU9 Tonga OU9

here, though they are rather intended as conveniencys to their dwellings than a shelter to the plantations. They are made by passing two reeds together obliquely upwards over two others, and so on in such a manner that they form a pretty lattice work with rhomboidal spaces of about two inches to a side, though there are others made quite close by placing five or six together alternately over and under each other. The uneven tops are left uncut and the foot kept clean by digging up the grass with the Hooo, by which care & frequent repairs they seem to last a long time.

It is not easy to guess why these people who in many things show much taste and ingenuity should fall short in building their houses, not so much in the execution but design. Those of the lower people are poor huts scarcely sufficient to defend them from the weather and very small. Those of the better sort are larger and more comfortable but not what one would expect. The dimensions of a middling one is about thirty feet long, twenty broad and twelve high. It is properly speaking a sort of roof or shade, rounded at the ends, reaching to within two feet and a half (or three at most) of the ground all round, under which they creep in. It is supported by strong posts plac'd commonly at equal distances a little within the edge, with others laid along upon their tops and some laid across from these, which again have perpendicular ones rising from their middle to support the top ridge. These are firmly lash'd together with a cord made of Cocoa nut fibres, in which they indicate their taste for variety by mixing white and black so as always to represent som[e] regular figure. The frame on which the thatching is supported consists of well made laths laid in a very regular manner from top to bottom, with others running across in the same manner without them & fastend with the Cocoa cord. The thatch is chiefly of Cocoa & other leaves laid over these laths in such a way, by being doubled under them & intercepted by the next, that they need little fastening and to a thickness which makes them proof against the rain or wind. Some of the principal people have houses almost twice as large, and the Ma'laees or houses of public resort which are pretty numerous are still larger; but there is a sort commonly smaller than the dwelling houses, almost round and well clos'd on every side with reeds plac'd close together, except a small square hole to creep in at. These serve as store houses to preserve their cloth, matts, yams & other spare things in that their dwelling places may not be incumbered, and are so contriv'd that the reeds composing the sides point outwards, so that it seems to stand upon a narrow base, which with the thatch projecting over a little way effectually prevents any rain getting in. The houses of the

56: Samwell D,T-5 (1777) 1967 OU9 Tonga OU9

nearly like that of Otaheite & they blow into it through the Nose, but make very indifferent Music of it. The Mimia is made like the Pipe of Pan with nine fistulæ tyed together of different Lengths, they draw them along the Mouth & blow into them, but I never found that they made any thing like music out of them. The Drums are made of large cylindrical Pieces of wood like a Garden roller & excavated, which must cost them much trouble to do with their Tools; a Slit just wide enough to get the Hand in is made from one end to the other & there is no hole at either end, they beat them with 2 Sticks. Other musical Instrum[ts] if such they may be called have been already mentioned in the account of the Dances at Happai.

Their carving they execute very neat, this art is chiefly employed by them in ornamenting their Clubs, which they carve all over with the shape of Men, Birds, Dogs & Fish &c. in different parts, and fill up the whole with strait & spiral Lines in various directions & they sometimes inlay them with bone, as they likewise do their Stools that they use for pillows tho' they never carve them, they also carve the handles of fly flaps in the same Manner that they do their Clubs, & they have small sticks carved two of which they put between their fingers & clap together in the same manner that Children in England do with Stones. They have small Images of Men & Birds ade of Bone which they sometime[s] wear about their necks as ornaments. They polish their different Manufactures of wood with a file which is made of a piece of wood covered with the Skin of the Shark.

The general appearance of the Island is very beautiful it being entirely covered from one end to the other with Cocoa nut, Breadfruit & other fruit trees, it is low, there being not a single Hill or any considerable rising Ground upon it; it is long & narrow being about .....in Length & broad. On advancing into the interior part of the Country nothing can be more pleasing than the appearance of their Houses and Plantations & of the Cocoa nut, breadfruit and Plantain Trees loaded with fruit & the large fields of Yams which are to be met with all over the Island, over which you travel along delightful Lanes between the Wicker Partition of the different inclosures, & here & there is a burying place and a large building much larger than the dwelling Houses, which seems appropriated as a public Hall for the use of a district to meet in to transact public Business or to perform their Dances, or as they were situated near the burying places they perhaps perform some Ceremonies in them at their Funerals. There were generally two or three Seats hewn in the Pillars that supported the Building which seem[e]d to be for the reception of the Priests or Chiefs; in these Houses they

56: Samwell D,T-5 (1777) 1967 OU9 Tonga OU9

344 kept their Drums. The soil is rich & good & the Climate equal & fine
134 like most others situated in the same Latitude, where there is no cold
132 Weather & the Inhabitants are not oppressed with Heat.

The Chief Produce of the Island is Cocoa nuts, bread fruit, Plan-
241 tains & yams & Sugar Cane, all which the Country affords in great
Abundance, & there are some Shaddocks, but not near so many as at
231 Middleburg. Their Hogs are not so large as those of Otaheite nor so
numerous, tho' we found plenty to supply the Ships while we staid
[136] among them, there are but few Dogs & many Rats on the Island and
[177] large Batts. They were very fond of our Cats some of which they
[685] stole, for which 2 or 3 of them were flogged on board the Discovery
[648] more than once. They have Variety of Birds some of which they used
to bring on Sticks to the Ship to sell, such as Pigeons & a beautiful
small green & red Parrot and they have plenty of Poultry about their
Houses.

302 The Inhabitants of these delightful Isles are a handsome fine Race
[141] of People; the Men are rather above the common size, strong &
[142] exceedingly well made, of a dark copper Complexion with black
Hair naturally, I say naturally because they daub it over with a
Paste made of coral Powder which changes the Colour of it in differ-
ent places into yellow, so that it is of a mixed Colour yellow & black,
and this no doubt is the yellow Hair which Dalrymple takes notice
of as having been seen by Quiros & other former Navigators to the
South Seas, & which he supposes to be natural & therefore concludes
that they are a different race of Men from the other South Sea
Islanders who had not this custom among them, and therefore pro-
duces it as an Argument for the existence of [a] Southern Continent
[171] & that these were some of the natives. This practice is not confined to
these people but common among other Islands in these Seas. They
304 tattaw or mark their Loins & Thighs in various Lines according to
their fancy, tho' there is an uniformity or standard to which they all
approach like the Otaheiteans in tattawing the Breech. Some of
302 them tattaw the Glans Penis. They all shave their beards, which is
done with 2 small shells with sharp edges one laid under the Hair
[237] while they cut the beard with the other, & by this means they per-
[412] form the Operation with expedition & get the hair off tolerably
clean, tho' they always preferred our Razors when they could prevail
upon the Ship's Barber to trim them.

291 Their Dress consists of a piece of Cloth tyed round the middle
which descends as low as the Knee with sometimes a matt over it;
others wear what they call a Pooraw[1] which is a Substance between

[1] *pulou.*

76: Yuncker N-4,5 (1953) 1959)U9 Tonga 0U9

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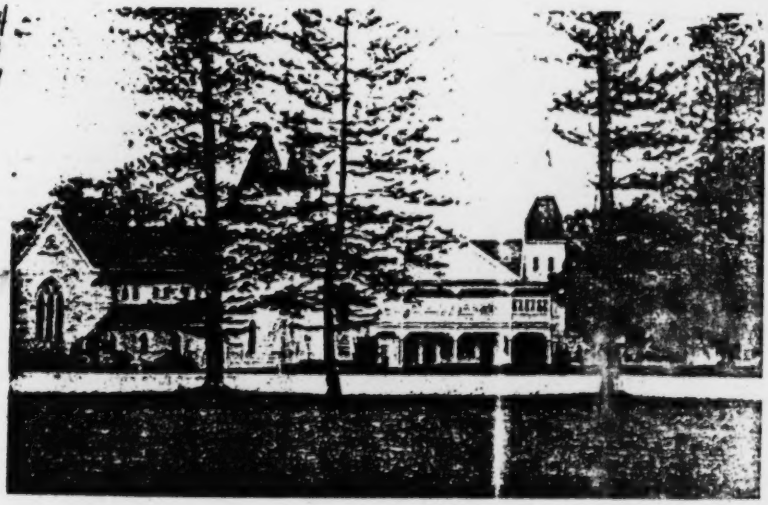

a

133

b

FIGURE 1.—a, Royal Palace, Nuku'alofa, with introduced specimens of *Araucaria excelsa* in foreground; b, near summit of eastern ridge on 'Eua island at an altitude of 300 meters, showing erosion scars in foreground.

/127 cont./

342 (113) 348. The illustrations in Tasman's Journal (Abel Janszoon Tasman's Journal of his discovery... /cited in English/ Amsterdam 1898; the pictures following the 23rd and 25th January 1643) show houses which do not seem to be storage huts and have (apparently plaited reed) walls which are interrupted only by door openings. These illustrations are in contrast to the data in the rest of the sources (mentioned above).

342 352 [824] The inside of the dwelling was generally one large room. The floor, which was raised about a foot, was beaten hard and covered with dried leaves and grasses on which lay coconut palm leaves. Strong mats plaited of reed and curved semicircularly were set up inside the room to divide it up. The dwellings of commoners (on the plantations) were of the same construction, but most probably smaller and simpler (for example, always covered with coconut palm leaves and without the lowerable mat curtains). Besides the dwellings, there were also rather large meeting houses and guest houses of chiefs, storage houses (with walls that slanted inward toward the floor), cook huts, and boat houses.

342 178 [177] In ancient Tonga, house construction had a certain uniformity, with each house built for a special purpose corresponding in its basic elements to every other one that served the same purpose, whereas today, as a result of the aforementioned changes, there is a diversity of types to be seen. Dwellings may be subdivided chiefly into the ancient Tonga form (long house with rounded, narrow sides) and the types resembling European construction (rectangular or also square houses that often have a veranda). Different kinds of building material result in a number of further variations. These, as well as the proportion of the different types, may be seen in the following survey conducted in six villages of the Archipelago.

/133 cont./

342 floor is no longer raised by about /134/ one foot. In such houses
178 greater dampness easily arises, which can cause the inhabitants
[164] rheumatism, among other things. The house built in the ancient Tongan style--with the slight elevation of the floor--is said by physicians to be the type best adapted to that climate. The former customary partitioning of the room by moveable, plaited mats of reed in a semicircle have today been replaced by curtains of tapa or of cotton (more seldom by board walls) [hanging from] two opposite posts, partitioning off one of the round ends of the house (in some cases, both
[177] round ends) as the sleeping quarters. The European-like constructions of the "box type" and "veranda type" (of timber and corrugated sheet metal) are usually raised one-half to one meter above the ground on posts and have a wooden floor which is, naturally, dry and, by its elevation, provides a certain protection against ants, beetles, etc.
[435] This advantage must, however, be dearly paid for in the high cost of such a house and the often high temperature and bad air inside. Interior walls with doors subdivide the larger of these houses, whereas in the smaller ones the sleep area is closed off with a curtain of tapa or cotton.

344 The ancient Tongan meeting houses and guest houses of chiefs
178 have disappeared. Of larger houses in the villages we find today
346 above all the churches which are built on the ancient Tongan ground
177 plan or as European-like buildings. The schools and kautaha houses.
178 (361)

361. See pp. 134-135, 137-140.

are mostly built of timber and corrugated metal in rectangular shape and usually do not exceed in size the larger European-type dwellings.
343 The ancient Tongan storehouses have also passed into oblivion. Today,
178 many families no longer own a storehouse; for the rest, simple huts

102: Brierly T-3 (1850) 1852
OU9 Tonga OU9
Tongatapu

anchor close to the edge of the reef in-shore of us. They were crowded with natives busily engaged in unloading them, a number of smaller canoes being employed in conveying their cargoes, which consisted of bundles of matting, large baskets of yams and other provisions, gear of various kinds, cooking utensils, &c., across the shallow water on the reef to the landing-place at the beach. Upon inquiring the cause of all this bustle from the natives alongside the ship, they told us that these were the canoes of King George, who had arrived from Haabai during the night; which being confirmed by information obtained from the shore, the Meander at eight o'clock fired a Royal salute, and soon after nine Captain Keppel went on shore to pay a visit to his Majesty.

When we landed we heard that the King was engaged in receiving his chiefs at a great kava party, but understanding that our visit would not be considered an intrusion, we walked down to the place of assembly, accompanied by one of the missionaries, who obligingly offered to act as interpreter and to present us.

The place of meeting was a kind of shed, having the ends and back temporarily closed in with matting. Here we found the King seated cross-legged upon the ground, with five of his principal chiefs on each hand, the rest of the chiefs sitting outside the house and forming a great semicircle upon the lawn before it, the bulk of the people being collected in a crowd beyond. All round were great heaps of provisions—roasted pigs, yams, cooked fish, and bundles of the kava root.*

The King is a fine man about forty-five years of age, upwards of 6 feet in height, and powerfully made. His hair was cropped quite close, and he had neither whiskers nor beard. Features well formed, and forehead rather high than wide. His dress consisted of a tappa petticoat, fastened round the waist and reaching down to the feet. Above this he wore a large piece of fine matting, folded many times, so as to make a great bundle round the body, coming as high as the chest, the arms and shoulders being left bare. He wore no ornament of any kind, and held in his hand a green branch, which appeared to be merely for the purpose of keeping the flies off. The large mat is said to be a mark of distinction, and with the petticoat of tappa forms the court dress of Tonga, as no European clothing is allowed to be worn on these occasions.

When we arrived at the house the business was about to commence. We entered the apartment at the side, and took our places upon mats behind the king, who did not appear to notice us until the missionary had spoken to him, when he turned half round,

* Kava is an infusion of the root of a species of pepper (Piper mythesticum), and upon every great occasion kava-drinking forms an important part of the ceremony.